693.e.11.
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A SERMON

Preach'd before the Honourable

House of Commons,

At St. *Margaret's Westminster*,

On *Monday*, MARCH 8. 171¾.

BEING

The Day of Her MAJESTY's Happy Accession to the *Throne*.

By THOMAS SHERLOCK, D. D.
Master of the *Temple*, and Chaplain in Ordinary to Her MAJESTY.

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Ordered,

THAT the Thanks of this Houſe be given to Dr. *Sherlock*, for the Excellent Sermon by him Preach'd before this Houſe yeſterday, at St. *Margaret's Weſtminſter*; and that he be deſir'd to Print the ſame: And that Mr. *Cæſar*, Mr. *Scobell* and Mr. *Jenings*, do Acquaint him therewith.

Paul Jodrell,

Cler' Dom' Com.

2 Sam. XXIII. 3, 4.

The God of Israel said, the Rock of Israel spake to me; He that ruleth over Men must be just, ruling in the fear of God: And he shall be as the Light of the Morning, when the Sun riseth, even a Morning without Clouds; as the tender grass springing out of the Earth, by clear shining after Rain.

THE Words read to you, are said to be the last of *David*, and uttered by *the Spirit of the Lord*, whose *Word* was *in his Tongue*. They are by some *Jewish* Interpreters, referred to the Days of the *Messiah*, as foretelling the Righteousness and Increase of His Kingdom for evermore: But in this Sense, they can no otherwise relate to the *Messiah*, than as they are pointed at him through *David*, who was a Type of that Great Prince of Peace and of Righteousness; and consequently, in their Natural and Literal Sense, they

regard the Temporal Government of *David*, and ſtand as a fit Inſtruction for the Princes of the Earth.

There is likewiſe ſome Doubt of the Time when theſe Words were firſt ſpoken: Whether this Admonition, and Promiſe, were given *David* upon his firſt Entrance on his Kingdom, as a Sure Direction to guide him thro' the Difficulties of Empire; and by him deliver'd as his laſt Words, and the beſt Legacy which he could bequeath, to thoſe who were to ſucceed him in the Throne of *Iſrael*: Or whether they were firſt conceiv'd and utter'd by *David* in the Laſt Scene of his Life, and left with the Authority of a Dying Father to his Sons, as containing the true Secret of Governing happily; which he had learn'd, both from long Experience, and from the Influence of the Spirit of God: But in whichſoever of theſe Views we conſider the Text, it comes to the ſame Thing; and we have the true Art of Governing, by which a Prince may render himſelf and his People happy, deſcrib'd to us by the Wiſdom of the Divine Spirit. *He that ruleth over Men muſt be juſt, ruling in the fear of the Lord.*

'Tis an Happineſs that we may juſtly glory in, that theſe Words are a proper Theme for this Day, the Subject of which is the Acceſſion of our Prince to the Throne: Such a Deſcription of the Rulers Duty produced on the like Occaſion, wou'd in many Places be eſteemed a Reproach to the Prince; and cou'd yield no Fruit to the People, but a Senſe of their Misfortune. Unhappy Countries! where even ſuch Scriptures have the Sound of Treaſon;

But

But with us, the brighter Light they are placed in, the more Honour they reflect on the Throne, the greater Comfort and Conſolation on the People; For tho' the Merit of good Government be the Prince's proper Praiſe, yet the Benefit of it is univerſal, and reaches even the meaneſt of the Subject.

The Proſperity of a Prince, who rules in the Fear of the Lord, is repreſented to us, in the latter Part of the Text, under very beautiful Similitudes: *He ſhall be as the Light of the Morning, when the Sun riſeth, even a Morning without Clouds*: The Sun is the great Spirit of the World, in the Light of which all Things are made to rejoice; Perpetual Spring attends his Courſe; all Things revive at his Approach, and put on a new Face of Youth and Beauty: Winter and Froſt lag behind him; Nature grows deformed, and the World ſickens at his departure. What the Sun is to the World, the ſame is a good Prince to his People: He is the Life and Soul of the Publick; his Influence produces Beauty, Order, and Regularity, and ſo animates every Member, that the whole Society is Harmony and Peace. This Difference there is; the Sun in his Meridian Glory ſtrikes ſome Parts with too fierce a Fire, and the Field fades under the Heat which ſhould refreſh it: But the juſt Prince, like the riſing Sun in a clear Morning, ſhines with kinder Rays, and his Juſtice being always tempered with Love and Mercy, can never be deſtructive.

As this Similitude ſets before us the Bleſſings deriv'd from a juſt Prince to his People, ſo does the Text repreſent to us the Stability of Kingdoms ſo happi-

happily directed: That Government is always in its Youth and Vigour that is under the Management of a wise Ruler; its inward Conſtitution is heathful, and ſo confirmed in Strength that it ſtands ſecure from outward Dangers: *He ſhall be as the tender Graſs ſpringing out of the Earth by clear ſhining after Rain.* There cannot be a more lively Image of a flouriſhing Condition, than what is conveyed to us in theſe Words. The Graſs which is forc'd by the Heat of the Sun, before the Ground is well prepared by Rains, is weak and languid, and of a faint Complexion; but when *clear ſhining* ſucceeds the gentle Showers of Spring, the Field puts forth its beſt Strength, and is more beautifully arrayed *than even Solomon in all his Glory.* Such is the Splendor, ſuch are the never-fading Glories of a Kingdom, whoſe Prince ruleth in the Fear of the Lord.

The Text thus explained, leads us to conſider,

Firſt, The Character of a good Prince, expreſſed in theſe Words, *He that ruleth over Men muſt be juſt, ruling in the Fear of God.*

Secondly, How great a Bleſſing a juſt Prince is to his People; which is repreſented under the Similitudes of the riſing Sun, and the flouriſhing Graſs ſpringing out of the Earth.

Firſt then, We are to conſider the Character of a good Prince expreſſed in thoſe Words, *He that Ruleth*

leth over Men, muſt be Juſt, Ruling in the Fear of God.

Juſtice, in the limited Notion of the Word, as it ſignifies a due Execution of the Law, an equal Diſtribution of Rewards and Puniſhments, to the Obedient and Diſobedient, makes but a Part of the Deſcription of a good Governor; that which fills up the Character, is a more extenſive Vertue, influencing the whole Conduct of a Reign, and denotes rather the general Habit of Vertue, than any particular Acts that flow from it. What this Vertue is, may beſt be underſtood by comparing it with that, which is the true Meaſure of it, the Fear of the Lord. And thus the Text has taught us to explain the Notion, referring us evidently to the Fear of the Lord, as the proper *Rule* and *Meaſure* of that Juſtice which it requires in a Ruler: *He that Ruleth over Men muſt be Juſt*; what is meant by Juſt, the following Words inform us; *Ruling in the Fear of God.*

The Fear of God, is in all Caſes, the Beginning of Wiſdom, as being the true Foundation of Religion; the Principle from which, the Knowledge of our Duty, as well as our Obligation to Obedience, is in all inſtances deducible. 'Tis a Principle which extends to all the Stations and Circumſtances of humane Life; and will Teach the Prince, as well how to Govern, as the Subject how to Obey.

Now the Fear of the Lord, either means a juſt Senſe of the Attributes of God, or elſe neceſſarily ſuppoſes it; for Fear always follows, and is deter-

mined by the Conception we form of the Thing, or Perſon, feared. If we joyn to great Power great Malice, and a ſettled Reſolution to do Miſchief, the Object ſo clothed, ſtrikes with Terror and Confuſion, and the Reſult is an abject, ſlaviſh Fear: If we add to unlimited Power, as great Goodneſs and Benevolence, ſuch a Being creates in our Minds Awe, and Reverence, and repleniſhes our Hearts with Filial Fear and Veneration: To know the Difference between the Fear of a Father and of a Tyrant, we muſt neceſſarily conſult our Ideas of both by which only we can diſtinguiſh the Paſſions. To Act therefore under the Fear of God, is one and the ſame Thing, as to be influenced by a juſt Senſe of his Power, Holineſs, and other divine Perfections: and to *Rule* in the Fear of the Lord, is ſo to *Govern*, as being always under the Senſe of his Power and Holineſs, as being ever in the Preſence of him, who is King of Kings, and Lord of Lords.

'Tis this Senſe, which will make Princes become true Fathers of their People: For when they conſider, that they ſtand in the Place of God, the common Father of Mankind; that thoſe who are made ſubject to their Power, are the Sons of him, who put the Reins of Government into their Hands; they muſt needs treat their People like their Children, as conſcious to themſelves of executing a Father's Power; and knowing, that they ſhould be Injurious to Him above them, as well as to Thoſe below them, ſhou'd they uſe his Authority in a Way not ſuitable to his Character: Cou'd a Prince abuſe his Authority, to the gratifying his Luſt or Paſſion, had he

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this Senſe before his Eyes? Could he think it reaſonable, to make the Power of God execute the corrupt Deſigns of a Man's Heart? In the private Affairs of Life, there is nothing leaves a fouler Stain upon a good Character, than the Abuſe of a Truſt; which extends perhaps only to the Guardianſhip of a few Infants and a ſmall Eſtate: And yet a Man that proves unjuſt to his Friend in ſo ſmall a Concern, in neglecting the Intereſt of the little Family committed to his Care, is looked upon by all, as abandoned to the Senſe of Honour and Vertue. The Reaſon of this Reſentment is plain, becauſe every Body ſees, that the Father left his Friend his Power and Authority over the Family and Eſtate, that he might become a Father to them in his ſtead: And this is underſtood to carry with it ſuch an Obligation, that an honeſt Man is more careful and induſtrious in the Concerns of others, than oftentimes he is in his own. A good Prince governs with the ſame Sentiments, which are ever ſuggeſted to him by the Fear of God: He conſiders his People, as the Family of the Almighty, over which he is placed by the appointment of Providence; as Orphans committed to his Care, whoſe Proſperity and Happineſs depend entirely on his Conduct: The Will of God, is always the Rule by which he uſes the Power of God; and in every Inſtance of Government, he does the very Thing which he judges God would do, were he perſonally to determine the Caſe himſelf: For a Prince ſo inſtructed, ſeeks not *his own Will, but the Will of him who ſent him.*

This is a general Account of the Princes Temper and Diſpoſition, who rules in the Fear of the Lord: if we carry the View through the Particulars of Government, we ſhall diſcover more diſtinctly the happy Influence of this religious Principle.

The Royal Authority being the immediate Power of God, has no more immediate Concern, than to promote the Service, and to eſtabliſh the Honour of God in the Hearts of Men: 'Tis but a natural Tribute for Princes to pay their Maker, to provide that thoſe, whom God has made to be their Subjects, ſhould not ceaſe to be his Servants. Beſides, this is a Caſe recommended to them both by their own, and their peoples Intereſt: 'Tis not in the Power of the beſt Princes, to make all their Subjects equally Happy; Poverty and Diſtreſs, will be the uncomfortable Companions of ſome, in the moſt flouriſhing Kingdoms: But Religion is a Way opened to Happineſs, to which the Rich and the Poor have equally admittance; 'tis that only which can make all Circumſtances of Life eaſie, and is neceſſary as well to teach us *how to abound*, as how to *ſuffer need*: For this reaſon then, a Prince concern'd for the Happineſs of his People, cannot be unconcerned for the Intereſt of Religion. But further; The Welfare and Proſperity of Civil Societies, as ſuch, depend upon the Influence which Religion has upon the Minds and Manners of the People: Humane Laws are often tranſgreſſed with Impunity; often eaſily evaded; and ſometimes for want of due Execution they loſe their Force and Vigour: But the Law never dies in an Heart ſeaſoned with Religion, and conſcious

conscious to it self, that it owes Obedience to the Ruler, not only *for Wrath, but for Conscience sake.* Faction sometimes grows too strong for Lawful Power; and who then shall refrain the Madness of the People, who already think themselves superior to their Prince, and know none higher than he to be afraid of? Religion only can subdue the wild Passions of Men, and make the Ruler secure against their Attempts; so that in this Sense it may be truly said, that the Throne shall endure for ever, which is established in Righteousness.

These Advantages can never be wanting under the Conduct of a Prince, who governs in the Fear of the Lord: The Sense of his own Duty, and his Regard for the Honour of God, will incline him in all Cases to promote and encourage the Service of his Maker; and to fill up that Character, which, when justly sustained, is both the Ornament and Strength of the Crown, *Defender of the Faith.* To such Princes the Church of God owes her Temporal Prosperity, her Liberal Maintenance, and in great Measure, even the Purity of her Religion: To such she owes the Temples of God, which are in every Nation the truest Indications of Royal Piety and Magnificence: To such Princes ——— But whither am I going? Methinks, my Country chides me, whilst I deal to such Princes in common those Praises, which seem to be the distinguishing Marks, the Excellencies peculiar to our own. Happy *Britain!* that canst so easily discover the Features of thine own Prince, whenever the Image of a good one is set before thee. Religion indeed is so much

both the Practice and the Care of our good Queen, that in this Reſpect her Enemies (if ſuch a Prince can have Enemies) muſt confeſs, That the World has ſeldom ſeen Her Equal, never Her Superior. In the midſt of outward Pomp and Glory, how conſtant, how regular is her Devotion; how juſt and becoming Her Behaviour in the Preſence of God, that even thoſe who attend at the Altar may profit by the Example? With how tender an Eye of Compaſſion did She Regard the Poverty and Diſtreſs of the Chriſtian Prieſthood, and how did She conſult the Honour of God and Religion, providing by Her Royal Bounty, that the Altar ſhould be attended, not by the Servants of Men waiting for Bread, but by the Freemen of the Lord. Ages to come ſhall give Glory to God for Her, when they ſhall behold thoſe Monuments of Her Piety, which are now but juſt riſing from their Foundations; a Glory that will not be the leſs Her's, tho' we acknowledge, (as in Juſtice and Gratitude we always muſt,) how readily Her faithful Commons enabled her to ſupport the Charge of ſo Expenſive an Undertaking.

This Proſpect is ſo pleaſant, that here I could delight to dwell; but the Time which ſpends much faſter than my Subject, bids me proceed.

Let us then take a tranſient View of the happy Effects of this religious Principle, The Fear of God, in the Political Government of a juſt Prince.

Humane Nature is much the ſame in all Parts of the World; there are the ſame Paſſions and Inclinations to be found in Men of different Countries; and therefore 'tis in vain to ſearch Nature to find the

Cauſes

Cauſes why ſome Nations enjoy inward Peace and Tranquility, whilſt others are expoſed to Miſery and Confuſion. The Difference ſeems to lye in theſe Two Points; The Laws and Conſtitutions of ſeveral Countries, and the Execution of theſe Laws. Princes who can forget the Character of their Maſter, whoſe Power they exerciſe, may eaſily forget the Character of their Subjects, over whoſe Perſons they reign; and thô, *he that ruleth over Men* ought to be juſt, becauſe Men are rational Creatures, and have a Right to be governed by the Laws of Reaſon and Juſtice; yet 'tis no wonder that the Ruler who does not *fear God*, ſhould not *regard Men*. Power and Greatneſs are in themſelves great Temptations, mighty Corrupters of the Heart of Man; and unleſs there be the Fear of God to reſtrain thoſe evil Effects of worldly Grandeur, it muſt happen, That he that has the moſt Power will be leaſt able to uſe it well; and conſequently want of Religion in the Prince muſt always end in the Slavery and Miſery of the People: But when a Ruler acts under the Senſe of God's Supreme Dominion, and knows that there is no proper Legiſlative Power, but that of the Almighty; that the Part entruſted to him is a Ray iſſuing from the Divine Fountain; he will ſo uſe his Power as not to diſgrace the Giver of it, and exert it in Laws and Conſtitutions, worthy of the great Original from whence they flow: Such Laws muſt always be Honour to the Throne, Safety and Proſperity to the People.

With us the Legiſlative Power is more happily adminiſtred than in any known Part of the World; and

and I may have Leave in this Auguſt Aſſembly, to congratulate with my Country, that She lives under no Law that is not of her own chuſing. A Privilege which is the Glory of *Britain*, purchaſed with the Blood of our Anceſtors, and ought never to be parted with, but together with our own. But how is this Happineſs compleated, when we have a Prince upon the Throne, as ready to give Life to any Law for the publick Good, as Her People can be to ask it; who takes no other Pleaſure in Her Power, but in making it beneficial to Her Country; and then only thinks She reigns, when She can do good to Mankind?

Wholeſome Laws, whatever Tendency they have to publick Good, have no Effect, but as they are prudently adminiſtred, and vigorouſly executed. The Welfare therefore of Kingdoms does in great Meaſure depend upon the ſteddy and wiſe Exerciſe of the Executive Power; for thô the Touch of the Sceptre may animate the Law, and give it Being, yet 'tis this Power which gives it Energy and Operation, and teaches it how to influence the Lives and Manners of the People; how to make them at once Good and Happy. In the Management of a corrupt Ruler, 'tis oftentimes made a Snare to the Lives and Fortunes of the beſt Subjects; but where the Fear of God directs the Prince, the Law is always a Protection to the Innocent, a Terror to the Wicked. In all human Laws there is an Imperfection, which wou'd often make Juſtice degenerate into Cruelty, were not the Rigour of the Letter left ſubject to be moderated by the Reaſon and Equity of

he Governor; For it being impoſſible to form a Rule that ſhall regard all the various Circumſtances hat attend humane Actions, the Law can in ma- ny Caſes conſider one Action but in one Light, and nnexes the ſame Puniſhment to the ſame Crime, whereever found, not conſidering what it cannot foreſee, the Aggravations or Alleviations which may ariſe from the Circumſtances of Offenders: And yet in the Eye of Reaſon and Equity there is no truer Maxim than this, *Duo cum faciunt idem, non eſt idem*; from whence it comes to paſs, that oftentimes the material Action, and the moral Action, that is, the Action conſidered in all its Circumſtances, are in one and the ſame Inſtance of different Kinds; in which Caſe the Letter of the Law may find a Crime, where Reaſon and Equity can find no Criminal; or at leaſt not one deſerving to ſuffer the Severity of the Law. This is the proper Field for the Exerciſe of Royal Mercy; for Arbitrary Mercy, that does not re- gard the Offenders Merit, is rather Humour than Goodneſs, and is deſtructive of the Conſtitution; whereas true Mercy always ſupplies the Defects of it: For the Mercy of the Prince is not oppoſed to the Cruelty of the Law, (for the Law has no Intention to be cruel;) but it comes in to relieve the Law againſt the Imperfections to which all humane Con- ſtitutions are ſubject. Juſtice her ſelf is blind, and wants the Royal Touch, which gives her the Eyes of Mercy to diſtinguiſh between the Crimes of Ma- lice and Inadvertency.

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From this View of the Executive Power, 'tis eaſy to judge how great the Difference is between a Prince who rules in the Fear of the Lord, and one who has not God in all his Thoughts. Even Mercy, the choiceſt Flower of the Crown, and which has the kindeſt Aſpect on the Subject, may, in an ill Hand, become oppreſſive to the People; and ſo it always does when 'tis uſed to countenance or protect the Wicked againſt Juſtice; and to ſet thoſe who do not love the Law, above the Fear of it: But when the Sword of Juſtice is ſent forth, not to execute the Will of Man, or ſerve his Paſſions, but to purge the Land from Iniquity, and to root out Oppreſſion from the Earth; when Mercy follows cloſe behind to skreen the Ignorant, the Inadvertent, the unfortunate Offenders, who ſinned not out of malicious Wickedneſs, from the rigorous Blows of Juſtice; then may it properly be ſaid, That *Mercy and Truth are met together*; *Righteouſneſs and Peace have kiſſed each other.*

I ſhould injure the Character of our excellent Queen, ſhould I ſeem to labour in the Application of theſe Praiſes to Her, which are ſo much Her own, that I doubt not but every one here has been beforehand with me, in bleſſing God for theſe rare Endowments of his Prince. Some Reigns, however full of Glory, yet give us a ſecret Horror, when we ſee our Annals ſtained with the richeſt Blood of the Three Kingdoms; when we ſee the Sword always naked, but cannot diſcern the Hand that guides it, and are left doubtful whether it ſtrikes the Blows of Juſtice or Reſentment: But Poſterity ſhall find no ſuch

Pain in reading the Hiſtory of theſe Times, which will appear as one continued Scene of Glory and Happineſs, and ſhine like the *Morning Light when the Sun riſeth, even like the Morning that has no Clouds.* And this leads me in the Second Place to conſider,

2. How great a Bleſſing a juſt Prince is to his People, which is repreſented (in the Text) under the Similitudes of the riſing Sun, and the flouriſhing Graſs ſpringing out of the Earth.

Good Laws duly executed are as much the Happineſs of the People, as they are the Support of the Crown; without them even Liberty would be our Ruin, and inſtead of enjoying our *Freedom*, we ſhould periſh in our *Licentiouſneſs*; for Liberty does not conſiſt in being free from all Reſtraints; if it did, the wild Inhabitants on the Coaſt of *Africa*, might more juſtly boaſt of their Liberty, than we do. Civil Liberty is the Child of the Law, and thrives beſt under the Guardianſhip of its Parent; and therefore a juſt Prince, as he will moſt regard the Law, will always be the beſt Patron of his People's Liberty; ſuch a Prince has no ſeparate Intereſt from his Country; he looks upon himſelf as the Head of the Body, and if any Member grieves, he ſuffers with it; he can never caſt an envious Eye upon the Privileges of his People, which he eſteems as his own, and values even as the Jewels of his Crown. How happy are the People who are in ſuch a Caſe, how bleſſed is the Nation whoſe Prince *feareth God.*

For further. The very Example of such a Ruler has a natural Tendency to promote the Peace and Welfare of a Kingdom. When Virtue shines from the Throne, it warms the Hearts of all below it, and the Advantage of the Station gives it an Influence not to be resisted; Religion in the Height of Greatness is an amiable Sight, and the People will insensibly learn to imitate, what they cannot help admiring. Would it not teach the haughtiest Mind Humility, to see Majesty it self lye prostrate at the Altar, imploring the Divine Assistance with such a Sense of its Dependence, as is but rarely found in the lowest Fortune? Must it not shame us into mutual Kindness and Benevolence, when we see with how uncommon a Love the Prince embraces all Her Subjects, even the worst deserving; imitating the Example of Divine Mercy, which makes the *Sun to rise both on the Just and on the Unjust*? Can the People refuse Submission to such a Prince, can they scruple to follow the Law as the Rule of their Obedience, which they see their Prince submitting to as the Rule of Her Government

Lastly, There is one Thing more, which comprehends in it all that a Nation can wish for, and which always attends the Government of a just Prince; I mean the Blessing and Protection of Heaven. As Kings are the immediate Ministers of God, so are they his immediate Care; he ruleth both their Hearts and their Hands, and turneth them as seemeth best to his Wisdom. 'Tis easy for him to

punish the Wickedness of a Prince and his People, by making foolish the Wisdom of their wise Men, and only suffering them to chuse their own Destruction: 'Tis as easy to reward the Good, by establishing the Heart of the Prince in Council and in Wisdom, and guiding him insensibly into the Road of Honour and Prosperity. Time would fail me to set before you the Instances of God's Judgments and Mercies. Those of the former sort (blessed be his Name) have no Relation to *this Day*; and for the latter, you might justly blame me, should I search for foreign or for distant Examples, when our *own Country* and our *own Times* furnish us with such ample Materials: *This Day*, as it is my *Subject*, so shall it be my *Witness* also; and I need call no other to prove the Happiness of a People, whose Prince ruleth *in the Fear of God.*

The Virtues of the Royal Blood of *Britain* were never more amiably possess'd than now, when the *Majesty* of the Crown is displayed in the *Softness* of Her Sex who wears it, and seems rather to invite than to command Obedience; so equally are the Graces mixed, that Her Authority creates no Terror, Her Mildness no Contempt: So tender is She of the Privileges of her People, that the Nation must ever praise Her; so just to the Rights of the Crown, that Her Successors will never blame Her. Her Reign in every Respect has been so just a Transcript of the Constitution, that Time perhaps may make it doubtful, whether our excellent Constitution were

not a Copy drawn from the Example of Her Government.

If the State may thus rejoice in Her Princes Care, the *Church* has equal Right to boaſt of Her Protection. Our Queen was born within Her Pale, and learnt betimes to know and love Her: When the Fears of Popery ſurrounded Her, and when every Proſpect, wheree're She turned Her Eyes, was dark and Gloomy; when ſome who *wore* Her Honours, *forſook* Her Cauſe, and ſome ſilently lamented Her Condition; in that Day of Her Diſtreſs, our Prince miſliked Her not, but followed the *worſt* of Her Fortunes, till the Wiſdom of Providence has raiſed Her at laſt to become the Author of Her *beſt*, to be a Nurſing-Mother to the Church and all Her Children.

Whilſt *Britain* has been thus cheriſhed, thus happy at Home, under the Influence of a mild Government, She has not been leſs glorious Abroad, extending Her victorious Arms to every Country, either to protect Her Friends, or to ſubdue Her Foes. We had been ſo long unaccuſtomed to Succeſs, that 'twas thought a Conqueſt not to be ſubdued; a Triumph, to defend our ſelves: The *Britiſh* Victory ſeem'd to pine for her antient Heroes, her *Harry's*, and her *Edwards*, and ſcarcely lived upon the faded Honours of *Creſſy*-Field and *Agincourt*, till the Genius of *this Day* aroſe, and taught her once more to gather freſh Lawrels in diſtant Countries. To ſuch a Height of Glory ha

has this *Female* Reign arrived, ſuch Honour and ſuch Triumphs has it brought our Nation, that ſhou'd any future *King* prove unfortunate, *Britain* perhaps grown ſuperſtitious upon the Succeſſes of Her *Queen*, will wiſh, *He had been a Woman.*

But great as theſe Succeſſes were, yet ſtill they brought a Grief with them, which eaſily found its Way to a compaſſionate Heart: The QUEEN could not hear of Victory without lamenting the Loſs of Her brave Countrymen, without pitying even Her Conquered Foes; and ſo tender a Regard has She for Mankind, that notwithſtanding all theſe Honours of the Field, She reckons it the Glory of Her Reign, that She has ſtopt even the Triumph of Her Arms, by Peace; and given the haraſſed Nations, leave to Reſpire.

One thing only She wants to compleat Her Happineſs, to ſee Her Subjects unite in Love and mutual Confidence; to ſee thoſe Heats and Animoſities buried in Oblivion, which threaten the Peace of our *Iſrael.* But why do I ſully the Glories of this Day, with mention of our Diviſions, thoſe Wounds of our Country, at which Her beſt Life flows out, and leaves Her Sickly in the very Seaſon of Her Youth, and whilſt all Her Honours bloom freſh around her? How earneſtly has the QUEEN Commanded, Exhorted, Entreated, nay, even Begg'd of You to forget your Reſentments? And cou'd you but offer up to Her the Quarrels of your Country, it would

be

be a more welcome Preſent, than ſhould you lay the Treaſures of both *Indies* at Her Feet.

Thus Happy in the Affections of Her QUEEN, *Britain* muſt ever think of Her with Joy and Pleaſure: And yet One Circumſtance there is that *often* gives Her Pain, *always* when She reflects, that Her Prince is Mortal; witneſs, her late Diſtraction, when uncertain Fame variouſly reported Her Princes Illneſs; not *Rome* was more diſmayed when *Hannibal* was at her Gates; every thing was Fear and Confuſion, and Men began to look ſuſpiciouſly on each other, as if in every Face they had ſeen a Foe.; the *Treaſury of the City*, one would have thought, was Plundering; and yet no Enemy was near, but *Britain* in her Diſorder was Preying on Her Self.

Bleſſed be the Power, the Almighty Power, that has diſpelled theſe Fears! Let every Heart be lifted up in Praiſe to his holy Name, who hath given Life and Salvation to his Servant, and hath not *denied the Requeſt of* Her *Lips*.

And yet when She *requeſted* Life, 'twas for Her Countries Sake, and not Her own; Her Mortality is what She oftner and more willingly thinks on than we do; and whenever She does, finds nothing to diſturb her Mind, but the Concern for Her People, who will be left behind Her: A Concern that has more than once been expreſſed in the moſt generous Regard to Poſterity, by providing for the future Peace and Happineſs of theſe Kingdoms, in the Settlement of the Crown on the ILLUSTRIOUS HOUSE OF HA-

HANOVER. A Blessing, for which the Nation can never be thankful enough. But it raises an Indignation unbecoming *this Day*, to hear *some* pleading their Affection to this happy Settlement, as a Mark and Distinction of their Party; a Settlement, which is undeniably our Common Good, and, I trust also, our common Care. But let no Prospect of distant Happiness, how Entertaining soever, render us insensible of the present Good we enjoy; but let every Wish that looks to the Succession, centre in this Point, that *we may never see it*; *that our Country may never lose it*: Whilst *we* Live, may *this Day* return (and whil'st it does return, it always will) with fresh Honour; but when we are forgot, when She, who is our Glory, is called to a better Throne, may Late Posterity enjoy the Fruits of her Care, in Deriving the Crown upon so Noble a Family. As long as our Wishes are confined within these Limits, there is no Reason to make *a Secret* of our Affections to the Protestant Succession; 'tis an Affection which every Lover of his Country ought frankly to Proclaim; which is the proper Way of keeping this *common Concern*, from becoming a *Party Cause*; and stilling those Fears and Jealousies which are Destructive of our Peace and Happiness.

May he, who stilleth the Raging of the Seas, and the Noise of their Waves, and the Tumult of the People, send us Peace and Concord, and Minds capable of enjoying the Blessings which he has so Plentifully showered on us: And to compleat our Hap-

Happineſs, may He add Length of Days to o
Gracious Sovereign, and continue Her to be a Com
fort to Her People, till She ſhall as far ſurpaſs th
Oldeſt of Her Predeceſſors, *in number of Years*, a
She has already outdone the *Braveſt*, in *Honour* an
Glory.

FINIS.